

EL PASO HERALD

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Peace Through Arbitration

NATIONAL administration leaders are strongly in favor of exchanging general arbitration treaties with the principal powers, beginning with Great Britain. There is no doubt that the peace movement will become, if it has not already become, the chief interest of this administration, its most distinguishing mark. When, some months ago, president Taft in a rather informal dinner speech at Philadelphia, declared his conviction that nations could well afford to arbitrate questions involving the "national honor" as well as all others, The Herald was one of the very few newspapers in the country that sensed the deep significance of the remark and prophesied a sequel of world import. The Philadelphia declaration, in few words and tentatively put forward, was the first expression of the kind ever to have come from the lips of a chief executive or ruler of an important nation. It came in the fulness of time, the natural expression of a popular sentiment which did not exist even a few years ago.

That nations might safely submit "questions of honor" to international courts of honor was a suggestion so novel that it was not fully appreciated at the moment. Yet, individuals and smaller aggregations of individuals, making up political units, have learned to submit their differences to courts; why not nations? In any event, a treaty would be a restrictive, conservative force, tending toward moderation, patience, and forbearance in international relations, just as social customs and laws tend to moderation in relations of individual citizens.

There is one class of international questions that would have to be excepted—for the present at least; that is, overt acts of aggression, such as invasion of territory or general deliberate assault on shipping or on citizens by a government or its authorized agents. The time may come when an international police may control and prevent even such dangerous practices, but for the present no nation would agree to arbitrate a physical assault or waive the right of armed defense.

The thought had been very generally advanced that the Japanese treaty of 1905 with Great Britain might stand in the way of an Anglo-American pact. The Japan treaty is intended only to preserve the status quo in the Orient, and is not a general offensive and defensive alliance. But the Japanese government has decided to take positive action toward removing any possible obstacle in the way of a full peace pact between Great Britain and the United States. As an evidence of friendship and international good faith the act of Japan is highly significant.

In brief, the Japanese ambassadors at London and Washington have informed the two governments that Japan will agree to a revision of the Anglo-Japanese treaty of 1905 if it should be found or fancied to interfere with the proposed Anglo-American treaty. Japan makes known her desire to demonstrate plainly her policy of friendly understanding with both the English speaking nations, and will fully sanction a general arbitration movement among the powers.

Any treaty of the sort proposed will have to be carefully drawn to insure popular support in the two countries, especially in the United States. Our people are by heredity and instinct wary of treaties with other nations. George Washington's warning against "entangling alliances" has taken deep root in the American character. The senate has never been disposed to favor treaties of arbitration or trade reciprocity, and has probably represented prevailing sentiment while it has often thwarted administration policies. We already have an arbitration treaty with Great Britain providing for arbitration in many matters, but also excepting many; it is now proposed to broaden the scope of this treaty.

Nothing, however, like a general offensive and defensive alliance is, or ever has been contemplated—nothing that could ever draw us into a brawl with a third party over some troubles in which we are not concerned. All that is proposed is to crystallize public sentiment in England and America for peace, and agree to submit practically any dispute which may arise, to arbitration, as a first step toward honorable agreement—in other words, to make war almost unthinkable.

The proposal is made that a five cornered and interlocking agreement be made, England and the United States, France, Germany and Japan, all to agree among themselves that any dispute among parties to the pact should be submitted to arbitration. Such a plan would certainly go far to reduce the chances of war. If it proved effective over a term of say ten years, it would naturally develop into a wider peace agreement, ultimately with the backing of a powerful international police to enforce the decrees of the arbitration court. The plan does not in any sense involve an alliance, but only an agreement to apply the ordinary rules of civilized existence to the affairs of nations as they have long been applied to the relations of smaller political units, and to substitute right and justice for brute force.

The movement is highly interesting, and it may be said most positively that the world today is a generation or two nearer peace and reduced armaments than anybody would have thought possible 25 years ago. It is no longer an idle dream, but a rational program in process of working out. Living men will see more wars, some great wars, but they will see fewer unrighteous and purely selfish wars than history would predict on a basis of experience.

The small town without sanitary sewerage and waterworks is becoming a rarity.

Kansas is positively marshy, she has had so much rain this spring. Her fields are wonderfully green, and her towns prosperous. It will be a fat year.

A permanent public park at the Hueco tanks, with a caretaker, ought to be established now. Already many of the curious Indian and early immigrant writings have been spoiled or obliterated by thoughtless youngsters.

The steel railway car is becoming common—either full steel or steel underframe. The time is near when passengers will refuse to ride in any other. It is high time the government were taking a hand by setting a limit, not over five years hence, within which all wooden passenger cars in interstate commerce must be retired.

The plains in northern and central New Mexico are greener now than they were as late as August last year. If the cattlemen should adopt a policy of fencing off pastures and keeping cattle out often enough to allow the grass to grow, go to seed and renew itself, the ranges would be like they used to be some years ago, grass knee high or even hip high.

The Water Users' associations in this valley cannot benefit themselves by working at cross purposes with the reclamation service in power development plans. Whatever is done should be done openly and only after the most thorough examination and deliberation. Too much haste may mean disaster and will certainly be followed by regret. The advice of the reclamation service engineers should be sought at every stage.

UNCLE WALT'S Denatured Poem

IT'S doubtless true, Eliza Jane, that love is all in all. There's nothing like a lumpy home, with motes on the wall, and you and Willie Vere de Vere may go, your way and wed, and live on dreams and things, and laugh at beef and bread. But there will come a gloomy day, with disencumbrance fraught, when dreams will seem like shoddy goods that fail to hit the spot; when you will tire of reading love in Willie's azure eyes because he never has the price of porthouse or pies. The husband who brings nothing home but love light in his eye will some day to his darling seem a tin horn sort of guy, and she will wish he'd can his woe and chase himself a verst and buy a good big barrowload of ham or venewurst. Oh, love's the warmest thing on earth! I'd be the last to knock on all the noble sentiments that dangles keep in stock, but I have lived and looked around, and this remark I'll make, that people's love is most sincere whose stomachs do not ache.

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Ella Wheeler Wilcox On "Foreign Devils" as Christian Teachers.

TO BE a missionary in the Far East—in Japan, China, Java, Burma—does not mean, in these days, a life of poverty and self-denial. It means, of course, giving up one's home associations and one's native land and living far from those luxuries of modern civilization which are a part of the seeming necessities of an American in the humbler walks of life.

But one who visits the Orient will be somewhat surprised to find that the best houses and most attractive grounds in every city he may enter belong to the missionaries. There are two explanations of this fact. One is that the salary paid the missionary enables him to live far more elegantly in the Orient than he could live at home on the same income; and the second, is that the average European or American can take the same materials for making a home which are accessible to the average brown or yellow or black man and produce ten times the effect in way of utility and comfort.

The Oriental does not think about comfort and convenience. He lives, thinks and acts as his ancestors lived, thought and acted. He does not know the meaning of being up-to-date, and he cannot grasp the word "progression."

The combined opinions of the government officials, and, in fact all white residents of the Orient (save those connected with missions), run to one general opinion—the work of the missionaries, as evangelists, is a failure; but that educationally and medically they are a help to the yellow, brown and black man.

A prominent United States consul held statistics before me of two American missions in the Far East. One had existed for years; it had spent \$100,000,000 and kept 20 people actively at work.

Over 300 Converts.
It had enrolled 300 converts. "A large portion of this money," the consul said, "belongs to the coolie class, and these converts are simply embracing Christianity because they think it will improve their material prospects."

The other mission showed a similar situation. Two hundred and fifty converts in 20 years and \$250,000,000 of money paid out to achieve this result. But those who criticize do not stop to consider the innumerable small streams of benefit flowing from the few main rivers of mission work out into the jungles of ignorant, unwashed humanity. Indeed, it seems to me that almost every man, woman or child in the Orient (of the common masses) who is clean or possessed of any education, can trace the cause back to the missions. Not all are willing to acknowledge it, however. One eminent physician in China, who is bitterly opposed to the missions, is silent regarding the fact that he was assisted through college by two missionary societies, one English, one American.

His wife was educated at a mission school. But the ignorance of our missionaries regarding all religions save their own, and the quarrelsome spirit shown by the various Christian factions, he criticized justly.

Not one man or woman who goes to the Orient to convert the natives knows what was taught by Buddha or Confucius. They regard both men as heathens, and antagonize those they would convert by their attitude toward them. Their cherished idols are immediately called works of the devil and their gods demons.

The Missionary Idea.
How much wiser it would be were the missionary to interest himself first in their ideas; to show a respect for the feelings of the pupils, and then to gradually lend them to an understanding of better ideals. Instead of classing Buddha and Confucius among the devils why not study them and try and bring the benighted Oriental mind to a realization that the religion of those great masters is not found in any of the temples and shrines of the entire Orient today; and then to explain the simple creed of the later master, Christ, and bring them to love of him with no effort of destroying their faith in the goodness and godliness of the earlier masters?

It is a curious fact that in the land where Buddha was born and in the environment where his teachings met their first great impression, and where innumerable temples still stand dedicated to his name, there remains nothing of his beautiful and broad philosophy.

He taught compassion, sympathy, self-conquest, universal love, development of the consciousness of the God within, by meditation and right living. He taught that the only salvation was found by attaining this union with the divine. He taught that a failure to do this was a failure to live. He taught that the Oriental images of devils, demons and hideous idols are being offered as sacrifices, and superstition runs rampant. All that Buddha preached against is called Buddhism; all that he taught was called life to formulate a swept away and forgotten. The sensible and beautiful religion is a sible missionary would be one who should endeavor to tear down the rotten, old, vermin-filled building, reared on a beautiful foundation, and to erect clean and sanitary and, at the same time, suitable structure in its place instead of endeavoring to destroy even the solid old foundation.

To add a beautiful and lofty tower and to call that tower "Christianity" would not be to sin against the laws of architecture.

Buddha and Christ.
For Buddha and Christ taught one code of morals—one set of principles. In the human world, in Burma, in India, in Japan, in China, and in the Orient, people are most amiable and gentle one with another. It is difficult for them to understand how the Christians can be so aggressive and quarrelsome among themselves if, as they claim, Christ's creed is one of love and peace and good will. It is difficult also for the Oriental mind to understand how the missionaries seem to value money so highly while teaching that the rich man cannot enter the kingdom of heaven easily.

In China the missionaries have been working patiently for more than half a century. Yet today, when the white people are carried through the streets of Canton in Sedan chairs, the cry of the coolies who bear the littered is "Make way for the foreign devils!"

For, despite all our efforts, that is how they regard us.—Copyright, 1911, by American-Journal-Examiner, Great Britain rights reserved.

UNKNOWN ASSASSIN KILL BOQUILLAS GOAT HERDER
Rochita Ranch, Brewster County, Tex., April 8.—Unknown parties shot a Mexican goat herder near Boquillas. It is generally believed that the parties thought they were shooting the owner of the goats, as he was supposed to have been driving the wagon which was shot into. It is reported that these same people drove the goat herder to Mexico. Another effort was made a night later to break into the house of the owner of the goats.

The Mexican mail carrier was found drunk on the road between Marathon and Boquillas. He had fallen out of the back and the team was found several miles up the road by some Mexicans.

CHANCE FOR A PRIZE.
From San Antonio (Texas) Express. There's an opportunity for some one in Mexico to win a \$1000 prize, but no one appears to be striving for the honor.

Teaching Children To Be Kind To All Living Things a Growing Crusade

Wednesday Will Be Observed as Band of Mercy Day by Little Friends of Dumb Animals.

NEXT Wednesday will be Band of Mercy day in many public schools throughout the country. The children will observe it by some form of special exercises. Lessons will be given upon animal and bird habits, their needs and welfare and their value to mankind. Special music from the "Band of Mercy melodies" issued by the American Humane society will be a feature. It is nearly 25 years since the first Band of Mercy in America was organized in Boston, Mass. In England the work began three years earlier, but the growth in America has been most rapid. At the beginning of this year 78,786 separate organizations were in existence in this country and new ones being formed each month. The present membership approximates 2,500,000.

The Object of the Band.
The object of the Band of Mercy as stated in its constitution is: "To awaken in the heart of every child the impulse of human kindness toward all living creatures, and to teach toward each human brother, the love, the evil of war and violence, the beauty of mercy and love." More briefly stated its work includes everything pertaining to the welfare of human or animal life.

The earlier Bands of Mercy were more or less irregular in their organization, but as the movement grew their methods of work became more uniform. They often were affiliated with church and Sunday school work. Their recognition as a part of public school curriculum is comparatively recent but becoming greater each month. The humane objects appeal to every child, regardless of religion or race, and the unity of interest in a common philanthropy is frequently as helpful to school discipline as it is to the real object of the organization.

The selection of April 12 as Band of Mercy day originated in Boston 19 years ago. Since that time the celebration has been extended to various parts of the country although it is of course entirely voluntary on the part of the teachers in the different schools.

Tolstoy's Influence In Japan

By NEMIROVITCH DANTCHENKO.

TOLSTOY'S influence on the literature of all countries is so evident and plain a fact that no one would think of disputing it, and authors of all nationalities have already begun to analyze the magnitude of his influence in each country. I shall endeavor to show the extent of his influence upon the literature of Japan.

In the country of the rising Sun Leo Tolstoy has played almost the same role as in our society in the beginning of the sixties. Our "Three Musketeers," the heroes of Marlinski and Stenkiwicz, are pygmies compared to the powerful heroes of the Japanese legends. It is in that country we must seek the Samurais who have driven back whole armies with the jawbone of an ass. Even in the books, which until recently were used as textbooks in the schools and from which the young people studied history, we find the most terrible exaggerations and improbabilities in text and illustrations.

We see one of these heroes penetrating into the center of the hostile army, destroying thousands with a fan. Another standing fireproof in the midst of a mass of flames makes the heads of his enemies fly off by the hundred. Still another is fighting three fabulous monsters that go down before him in spite of their hundreds of arms and heads.

The Japanese are intelligent, but still they believe all these stories as if they were gospel truth. We Russians have already had our revenge over the Japanese. They have beaten us on the yellow fields of Manchuria, but they have in turn been vanquished and conquered by the Russian literature. And the foremost leader of this literature was its creator, Tolstoy.

It is difficult to imagine how powerful has been his influence over our entire generation of yesterday, our doubtful friends of today. Wherever I have been in Japan—and I have scoured the country from one end to the other—the same question has been asked me by all I met: "Everyone wants to hear news of Tolstoy. I soon grew used to it."

The young writers of Nippon said to me: "How Tolstoy's books killed all that was false and lying in our literature. After reading his novels, the writers were compelled to return to our old fantastic tales, to our impossible, exaggerated heroes. He has taught us to love the truth in life, the peace and happiness of the people. It is the dream of our young generation to be like his heroes. He belongs to us as much as he belongs to you."

The death of the great writer is like the setting of a sun into the ocean, shedding its light all over the sky. Everywhere, all over the world, we feel the rays of his genius. The sun has set, but wait—his thoughts, like thousands of rays, will illuminate the saddened hearts of humanity, educated by him, without distinction of race or creed. And his thoughts will progress in time, the closer his ideals will get to men, and what today seems to be only the dream of a great mind will to our descendants be a reality.

Across many centuries Tolstoy will speak to humanity of the future and future generations will send their children to kneel at the humble grave at Yasnaia Poliana of the prophet and sage of the period when Russian freedom was born.

HAS JAPAN BEEN CONQUERED BY RUSSIA? By Yabu Kikouchi.

M. Dantchenko is right, the writers of Russia have reversed the defeats of Russia in Manchuria, but this must not be understood too literally, that is to say, one must not believe that Russian influence has been absolutely predominant in Japan. On this point M. Dantchenko is mistaken.

I believe, however, that he is sincere. He has visited Japan several times and he believes he knows the country. Many strangers have believed that he was the same thing after visiting Tokio only once.

M. Dantchenko has met many people, he has met college boys, male and female students, and all have asked him questions about Tolstoy. If a Frenchman had traveled through the country some years ago just as many people

But as it seems an excellent opportunity to vary the monotony of the everyday curriculum by the introduction of nature work it is generally approved. In schools where the Bands of Mercy are recognized by the authorities, a monthly meeting is held, usually at the close of the afternoon session. At this meeting the children are taught to report upon any abuses noticed during the month. The teacher, who in most cases is an active member of the Humane society, aids the children by suggestions. Frequently reports of abuses noticed by school children are made the basis of some aggressive work on the part of the S. P. C. A. or the Humane society.

The Care of Stray Animals.
The care of stray cats and dogs is fostered by the Band of Mercy and boys belonging to it take pride in being gentle when a few years ago they could only be cruel. The children of the organization always report to the Humane society any suffering that needs relief beyond their own resources. But even a little child can give water and food to the dumb animals that cannot ask for it and be taught to refrain from teasing and tormenting the helpless.

Every member of the Band of Mercy is furnished with a badge. If he should be guilty of cruelty to an animal he would immediately forfeit his membership and be required to turn in his badge. Children have a higher sense of honor than is usually accredited them and it is seldom that a badge is returned. If it becomes necessary, however, a member desirous to glorify himself by violating his pledge and a public trial is given him before the entire band. These trials are conducted by the children in proper form and the results are usually just and satisfactory.

Easy to Organize.
The organization of a Band of Mercy is simple and yet dignified and parliamentary in form. Each band is supposed to have 30 members but the number varies. Frequently a public

(Continued on Next Page.)

Abe Martin



You can't make a punctured friendship as good as new. Some fellows can't go out o' town without buyin' a red, white, an blue cane.

14 Years Ago Today

From The Herald Of This Date 1897

A cement walk is being laid in front of the hospital.

United States district attorney R. A. Culbertson and wife are at the Pierson.

Dr. J. C. Whitmer has returned from Kansas City and will make his home here.

Capt. J. A. Hesack, an old time Texas sheriff, is in the city from San Antonio.

The Knights of Honor will hold their annual ball in the Odd Fellows hall tonight.

Hugh McLean is in town from the Corralitos road where he has been sinking wells.

The Southern Pacific did not arrive this afternoon until 3 o'clock, owing to a breakdown.

Another large batch of dogs was sent to dog heaven this morning at the city pound.

The price of meat in El Paso is on the rise and a similar complaint is being made in Juarez.

G. W. Newell has deeded to W. A. Bourland lots 22 and 23, block 1, Morehead addition, for \$1500.

The supposed dead man found near Torbet station a few days ago was taken to Sierra Blanca but proved to be only dead drunk.

Uncle Jimmy Graves took the examination for engineer of the fire steamer last night and will continue to hold down the job.

Seven transfers of real estate are planned to open El Paso street through the Tays property from North El Paso street to South El Paso street.

The chief of police reports many thefts of collars and tags from dogs. The grading on the Corralitos road is almost completed to Corralitos.

The Christian Endeavor society of the First Presbyterian church will hold a social tomorrow at the home of Mrs. Worden, 515 Mesa avenue.

President A. A. Robinson of the Mexican Central came up in his private car from Mexico City this morning and continued east over the Texas & Pacific.

While city clerk Kitchens was asleep last night some one entered his home and stole a few dollars and with his watch, four loose dollars, and the collar buttons of his shirt.

The committee on arrangements for the firemen's convention voted last night to call on the city council for \$1500 and to raise \$500 by private subscription in addition to the \$500 already raised.

The high school commencement will be held on May 25 and the graduates will be Miss Beale and Jesse Johnson, Ethel Shelton, Gertrude Windsor, Marguerite Alton, and Messrs. Randolph Terry and Christopher Auger.

Judge T. S. Maxey this morning decided against the appeal of Britton Davis, who took his case to the federal court from the decision of the appraisers, who ruled that he must pay duty on cattle which he had been grazing in Mexico.

Success Talks To Men and Boys

By Dr. Madison C. Peters

SUCCESS NUGGETS

THE public be pleased.
Never lose a chance of giving pleasure.

Good manners often bring outward success where solid merit fails.

To save themselves the trouble of thinking many people will take you at your valuation.

Both for happiness and for duty you should live habitually with wise thoughts and right feelings.

Know where you are going and the world will step aside to let you pass.

Without faith in men you will never become equal to a great task.

Looking into everything you see nothing; looking into one thing till you look it through, you will see into everything.

You can see daylight through the smallest hole and you can tell a man's character by the so-called little things.

A boy entered a bank in Paris. In a politely convincing fashion he answered the bank president's inquiry, "What now, my son?" "Want a boy here?" Favorably impressed with the lad, the banker replied, "Not just now."

The banker's eyes followed the boy as he made his way to the street, where he saw him stoop and pick up a pin and fasten it to the collar of his coat. That act revealed to the banker the quality indispensable to a successful financier—the boy was called, given a position and he became the great Parisian banker.

You don't have to be a puppy to be polite any more than you need to be a sissy to be a saint.

Edison, when asked why he was a total abstainer, said: "I had a better use for my head." If you mean to use your brains remember that.

Go to your room tonight and take down from the wall or out of your pocket the picture you would be ashamed to have your mother see there.

Personal purity tells. The Cavaliers, the gay gentlemen of the court, found that when the questions of English liberty were submitted to the decision of battle, the Puritans, who had kept their bodies pure, could outmatch, outwatch and outfight those who ridiculed this obedience to divine law.

Valuable ideas are suggested to us by books, papers and our contact with bright people, but unless jotted down at the time in a book kept for the purpose, they will vanish forever. Chesterfield acquired his polished style by putting down every choice phrase he heard or read. Ideas and conceptions quickly come and as quickly go. Secure them by promptly embodying them in writing or in action.

All useful occupations are honorable—no disgrace can attach to them unless the men who follow them are disgraceful.

Lacks that make failure—Lack of attention, of application, of adaptation and of ambition, of confidence in self, of careful accounting, of observation, of definite purpose and discipline in early life, of enterprise, of character, of business sense, of pure principles, of promptness in keeping engagements and of system.